The Epiſtle to the reader.

COnſideringe that all meanes and helpes are neceſſarie for men, to prouoke them to the practiſe of religion, and obedience of the truth, eſpecially in this latter age of the world, when our ſauiour Chriſt witneſſeth, that bicauſe of the aboundinge of iniquitie, the loue of manie ſhall wax colde; which appeareth too manifeſt in theſe daies. Therfor we haue thought Good to manifeſt vnto the, (Good reader) the manner of the life of (Iohn Smith) remaineinge for a time at Amſterdam in Holland, and how he carried himſelfe in his ſicknes, euen vnto his death. whervnto we haue annexed a ſmall confeſſion of faith: wth a litle Treatiſe which he writt not longe before his death, deſiringe

that it ſhould be publiſhed vnto ye world. in the readinge wherof, wee beſeech the to caſt away preiudice, and be not foreſtalled with the ſuppoſed errours held by him, or vs: nor with the cenſures of other, which haue thruſt thē ſelues to farre in to the rowme of God, to iudge things before the time: but trie all things, and take that which is Good. and in tryinge, put on loue, which will teach the to interprett all things in the beſt part: and the rather, bicauſe that to take things in the euill part, is the propertie of an euill minde: Euen as the Bee and the Spider comeing both to one flower, the one taketh honye, and the other poyſon, according to there nature, ſo it is with men: for he that is full: deſpiſeth an honye combe, and the ſicke ſtomake abhorreth moſt pleaſant meat. but to the ſounde and hungrie, all Good things haue a Good taſt: euen ſo it is in ſpirituall matters: And therforewe direct theſe things eſpecially vnto two ſortes of men, the one is the careleſſe profeſſour, who placeth all his religiō in knowledge, in ſpeaking, and in outward profeſſion: that ſuch may know, that true religion

ligion consisteth not in knowledge but in practise: not in word but in power: and that such as haue the forme of Godlines, and do denie the power therof are to be seperated from: the other is the hungrie soule, and the vpright in hart, which seeke the lord, to lett them see and knowe that ther is in the lord all sufficience, and such a measure of grace to be attained vnto, as that they may be maide pertakers of the diuine nature, and may come to the measure of the age of the fulnes of Christ, Ephes. 4. 13. and to bringe euery thought into the obedience of Christ. The which who so well considereth, it will cause them not to be careles and negligent, but carefull and diligent, to vse all meanes which may further them, in this great worke of the lord: and know also that the intēt of the Author, is not to teach any man either to despise or neglect the holy ordinances, appointed by Iesus Christ, tor the helpe of his church: nor to attribute vnto them more then is meet, but to vse them as meanes to bring vs to the end. that is that the lord hath not giuen his word, sacraments and the discipline

of the church, vnto his people, to the end that they ſhould ſatiſfie them ſelues with the outward obedience therof: nor to thinke that all is well when they walke therin: but alſo to be tranſlated into the obedience of that which the word teacheth, and the ſacraments ſignifie vnto them: that is, to be made like to Ieſus Chriſt in his lyfe, ſufferings, death, buriall, reſurrection, and aſſention by being pertakers with him of one and the ſame ſpirit: conſider what wee ſay and the lord giue the vnderſtanding in all things.

T. P.

I haue not concealed thy mercie and thy truth from the great congregation: Pſalm. 40. 10. For with the hart man beleeueth vnto righteouſnes: and with the mouth man confeſſeth to ſalvation. Rom. 20. 10.

Propositions and conclusions, concerning true Christian religion,

conteyning a confesion of faith of certaine English people, liuinge at Amsterdam.

1 WEe beleve that ther is a god. Heb. 11. 6. against all Epicures and Atheists which either say in ther harts, or vtter with ther mouths that ther is no God. Psal. 14. 1. Esay. 22. 13.

2. That this god is one in number 1. Cor. 8. 4. 6. against the Pagans or anie other that hold a pluraitie of gods.

3. That god is incomprehensible and ineffable in regard of his substance or essence that is Gods essence can neither be comprehended in the minde, nor vttered by the wordes of men or angells. Exod. 3. 13. 15. 33. 78. 23.

4. That the creatures and holy Scriptures, do not intēd to teach vs what god is in substance or essence, but what he is in effect and property. Ro. 1. 19. 22. Exod. 33. 23.

5. That these termes, father, sonne, and holy Spirit, do not teach gods substance, but onely the hinder parts of god: that which may be knowne of god. Rom. 2. Exod. 33.

6. That god may be knowne by his titles, properties, effects, imprinted, and expressed in the creatures, and scriptures. Esay. 44. 3.

7. That to vnder stand and conceive of God in

the minde is not the sauing knowledge of god/but to be like to god/in his effects and properties:to be made conformable to his diuine and heauenly attributes / That is the true sauing knowledge of god.2.Cor.3.18.Math.5.48.2.Pet.1.4. wherevnto we ought to giue all diligente.

8. That this god manifested in father/Sonne/ and holy ghost: Mat.3.16.17.is most mercifull/ most mighty/most holy / most just most wyse / most true/most glorions/eternall and infinite.Exo.34. 67.Psal.90.2.Psal.102.27.

9. That God before the foundatiō of the world did foresee / and determine the issue and euent of all his works.Act.15.18.and that actually in time he worketh all things by his prouidēce/according to the good pleasure of his will. Eph.1.11.and therfor we abhorre the opinion of them / that avouch/ that all things happen by fortune or chance.Acts.4.27.28.Mat.10.29.30.

10. That God is not the Author or worker of sinne.Psal.5.4.James.1.13.but that God onely did foresee and determine:what euil the free will of men and angels would doe: but he gave no influence/ instinct/ motion or inclination to the least sinne.

11. That God in the beginninge created the world viz:the heavēs/and the earth and all things that are therin. Gen.1. Act.17.14. So that the things that are seene / were not of things which did appeare.Heb.11.3.

12. That God created man to blessednes according to his image/in an estate of innocency/free without corruption of sinne.Gen.1.27.2.15.17.he created them male and female / (to witt) one man and

and one woman. Gen. 1.27. he framed man of the dust of the earth / and breathed in to him the breath/of lyfe/ so the man was a liuinge Soule Gen. 2.7. 1. Cor. 15.45. But the woman he made of a rib/Taken out of the syde of the man / Gen. 1.27. 22. That God blessed them and commaunded thē to increase/and multiplie/and to fill the earth/ and to rule ouer itt and all creatures therin Gen. 1.28.et.9.1.2. Psal.8.6.

13. That therfor marriage is an estate honorable amongst all men/and the bedd vndefiled: viz: betwixt one man and one woman. Hebre. 13.4. 1.cor.7.2. but whoremongers and adulterers God will iudge.

14. That God created man with freedome of will/ so that he had libertie to chuse the good/ and eschew the evil / or to chuse the evil / and refuse the good / and that this freedome of will was a naturall faculty or power / created by God in the soule of man. Gen.2.16.17.and 3.16.17.and 27.Eccle-sia.7.31.

15. That Adam sinninge was not moued or inclined therto by God/ or by anie decree of God but that he fell from his innocency/ and died the death alone/ by the temptation of sathan/ his freewill assentinig therunto freely. Gen 3.6.

16. That the same day that Adam sinned / he died the death. Gen 2.17. for the reward of sinne is death. Rom 6.23. and this is that which the apostle saith / dead in trespasses and sinnes. Eph. 2. 1. which is losse of innocencie / of the peace of conscience and comfortable presence of God. Ge. 3.7.11

17. That Adam being fallen did not loose anie natural power or facultie / which God created in

his soule. for the worke of the devill/which is (sinne) cannot abolish Gods works or creatures: and therfor being fallen he still retained freedome of will. Gen. 3. 23. 24.

18. That original sin is an Idle terme / and that ther is no such thing as men intend by the word Ezech. 18. 20. bicause God threatned death onlie to Adam. Gen. 2. 17. not to his posterite. and bicause God created the soule. Heb. 11. 9.

19. That if original sinne might haue passed from Adam to his posteritie. Christs death which was effectuall before Caine / and Abells birth he being the lambe slaine from the beginninge of the world / stopped the issue and passage therof. Apocalips. 13. 8.

20. That infants are conceiued and borne in innocencie without sinne / and that so dyinge are vndoubtedly saued / and that this is to bevnderstoode of all infāts / vnder heaue. Ge. 5. 2. 1. 27. compared with 1. Cor. 15. 49. for wher ther is no law ther is no transgressiō. sinne is not imputed while ther is no law. Rom 4. 15. and 5. 13. but the law was not giuen to infants / but to them that coulde vnderstand. Rom 5. 13. Math. 13. 9. Nehemia. 8. 3.

21. That all actuall sinners beare the image of the first Adam / in his innocencie / fall: and restitution / in the offer of grace. 1. Cor 15. 49. and so passe vnder these three conditions / or threefold estate.

22. That Adam being fallen God did not hate him / but loued him still / and sought his good gen. 3. 8. 15. neither doth he hate anie man that falleth with Adam: but that he loueth mankinde / and from his loue sent his onely begotten sonne into the world / to save that which was lost / and to seeke

the

the sheepe that went astraye. John. 3. 16.

23. That God never forsaketh the creature till ther be no remedie neither doth he cast away his innocent creature from all eternity: but casteth away men irrecouerable in sinne Esa. 5. 4. Ezek. 18. 23. 32. 33. 11. Luke. 13. 6. 9.

24. That as ther is in all the creatures a naturall inclination to ther ponge ones / to doe them Good / so ther is in the lord toward mā: for everie sparke of goodnes in the creature is infinitely Good in God. Rom. 1. 20. Psal. 19. 4. Rom. 20. 18.

25. That as no man begetteth his childe to the gallowes / nor no potter maketh a pott to breake it: So God doth not create or predestinate anie man to destruction, Ezeck. 33. 11. Gen. 1. 27. 1. cor. 15. 49. Gen. 5. 3.

26. That God before the foundatiō of the world / hath determined the way of life and saluation to consist in Christ / and that he hath fore seene who would follow it. Eph 14. 5. 2. Timoth 1. 9. and on the contrarie hath determined the way of perditiō to consist in infidelitie / and in impenitētie / and that he hath forseene who would follow after it. Jude. 4. verse.

27. That as God created all men accordnig to his image / so hath he redeemed all that fall by actuall sinne / to the-same end: and that God in his redēption hath not swarved from his mercie / which he manifested in his creation. Joh. 1. 3. 16. 2. Cor. 5. 19. 1. Timoth. 2. 5. 6. Ezeck. 33. 11.

28. That Jesus Christ came into the world to saue sinners / and that God in his loue to his enemies did send him. Joh 3. 16. that Christ died for his enemies. Rom 5. 10. that he bought them that.

denie him. 2. Pet. 2. 2. therby teaching vs to loue our enemies. Mat. 44. 45.

29. That Christ Jesus after his baptisme by a voyce out of heauen from the father / and by the anoyntinge of the holy ghost / which appeared vpon his head in the forme of a doue / is appointed the prophet of the church / whom all men must heare. mat. 3. hebr. 3. 1. 2. and that both by his doctrine and life / which he ledd heere in the earth / by all his doings and sufferings / he hath declared and publisshed / as the only prophet and lawgiuer of his church / the way of peace and life / the glad tidings of the gospell. Act. 3. 23. 24.

30. That Christ Jesus is the brightnes of the glorie and the engrauen forme of the fathers substance / supporting all things by his mighty power. 1. 3. and that he is become the mediatour of the new Testament: (to wit) the kinge. Priest / and prophet of the church / and that the faithfull through him / are thus made spirituall kings / Priests / and Prophets. Apoc. 1. 6. 1. John. 2. 10. Apoc. 19. 10.

31. That Jesus Christ is he which in the beginninge did lay the foundation of the heauens and earth which shall perish. Hebr. 1. 10. Psal. 102. 26. that he is alpha and omega. the begininge and the end. the first and the last / he is the wisdome of God / which was begotten from everlastinge before all creatures. Michai. 5. 2. Prov. 8. 24. Luck. 11. 49. he was in the forme of God / and thought it no robberie to be equall with God: yet he tooke to him the shape of a seruant / the word became flesh Joh. 1. 14. wonderfully by the power of God in the wombe of the virgin Marie: he was of the seed of Dauid according to the flesh. Phil. 2. 7. Hebr. 10.

Rom.

Rom. 13. and that he made him selfe of no reputation / humbled himself / and became obedient vnto the death of the crosse / redeeming vs from our vaine conuersation / not with siluer or golde / but with the pretious blood of him self / as of a lambe without spot and vndefiled 1. Pet. 1. 18. 19.

32. That although the sacrifice of Christ body and blood offered vp vnto God his father vppon the crosse / be a sacrifice of a sweet smelling sauor / and that God in him is well pleased / yet it doth not reconcile God vnto vs / which did neuer hate vs / nor was our enemie / but reconcileth vs vnto God. 2. Cor. 5. 19. and slayeth the enmitie and hatred / which is in vs against God. Ephes. 2. 14. 17. Rom 1. 30.

33. That Christ was deliuered to death for our sinnes Rom. 4. 25. and that by his death we haue the remission of our sinnes Eph 2. 7. for he cancelled the hand writing of ordinances / the hatred / the law of commaundements in ordinances. Ephe. 2. 15. Colos. 2. 14. which was against vs. Deut. 31. 26 he spoyled principalities and powers / made a shew of them openly / and trvmphed ouer them on the crosse / Colloss. 2. 15. by death he destroyed him that had the power of death / that is the deuill Heb. 2. 14

34. That the enemies of our saluation / which Christ vanquished on his crosse / are the gates of hell / the power of darknes: sathan: sinne: death: the graue: the curse or condemnation: wicked men / and persecutors. Eph. 6. 12. 1. Cor. 15. 26. 54. 57. Mat. 16. 18. Apoca: 20. 10. 14. 15. which enemies we must ouercome no otherwise then Christ hath done. Joh: 21. 22. 1. Pet: 2. 21. Reue. 14. 4.

35. That the efficacie of Christ death is oneely

 deriued

derined to them / which do mortifie ther sinnes / which ar grafted with him to the similitude of his death. Rom. 6. 3. 6. which are circumcised with circumsition made without handes / by putting of the sinfull body of the flesh / through the circumsition which Christ worketh. Coloss. 2. 11. who is the minister of the circumsition for the truth of God / to cōfirme the promises made to the fathers. Rom 15. 8. compared with Deut. 30. 6.

36. That ther are three which bear witnes in the earth / the spirit / water and blood / and these three are one in testimony / witnessing that Christ truely died. 1. Joha. 5. 8. for he gaue vp the ghost / Joh. 19. 30. and out of his side pearced with a speare came water and blood. verse 34. 35. the couer of the hart being pearced / where ther is water conteined.

37. That euerie mortified person hath this witnes in him self 1. Joha 5. 10. for the spirit blood / and water of sinne is gone / that is the life of sinne with the nourishment and cherishment therof. 1. Pet 4. 1. Rom: 6. 7. 1. Joh. 3. 6.

38. That Christ Jesus being truely dead was also buried Joh. 19. 39. 42. and that he lay in the graue the whole saboth of the Jewes: but in the graue he saw no corruption Psa. 16. 10. Act. 2. 31.

39. That all mortified persons / are also buried with Christ / by the baptisme / which is in to his death. Rom. 6. 4. Colloss. 2. 12. keeping ther saboth with Christ in the graue (that is) resting from ther owne workes as God did from his. Heb. 4. 10. waiting ther in hope for a resurrection. Psal. 16. 9.

40. That Christ Jesus early in the morning / the first day of the weeke / rose againe after his death and

and buriall. Mat. 28.6. for our Iustification. Rom 4.25. being mightily declared to be the sonne of God/ by the spirit of sanctification/ in the resurrection from the dead. Rom. 1.4

41. That these that are grafted with Christ to the similitude of his death and buriall shall also be to the similitude of his resurrection. Rom. 6.4.5. for he doth quicken or giue life vnto them / together with him self. Colloss. 2.13. Eph. 2.5.6. for that is ther saluation / and it is by grace. Eph. 2.5. 1. Joh. 5.11.12.13. Titus 3.5.6.7.

42. That this quickening or reuiueing of Christ/ this lauor of regeneration / this renewinge of the holy ghost / is our iustification and saluation Titus. 3.6.7. This is that pure riuer of water of life cleare as christall/ which proceedeth out of the throne of God/ and of the lambe. reuel. 22. 1. which also floweth out of the belly of him that beleeueth in Christ. Joh. 7.38. this is those pretious promises wherby we are made partakers of the diuine nature / by flying the corruptions that are in the world through lust. 2. Pet. 1.4. this is the fruite of the tree of life which is in the midst of the paradise of God: this is the white stone wherin ther is a name written / which no man knoweth / saue he that receiueth yt. This is the morning starre/ this is the new name / the name of God / the name of the Citie of God: the new Jerusalem which descendeth from God out of heauen: this is the hidden Manna: that white clothinge/ eye salue: and golde/ and that heauenly supper which Christ promiseth to them/ that ouercome. Reuel. 2.7.17.28. et. 3.5.12. 18.20.

43. That ther are three which beare record in

heauen / the father / the word / and the holy spirit. and that these three are one in testimonie / witnessing the resurrection of Christ. the father saith thou art my sonne this day haue I begotten the / Actor. 13.33.35. the sonne testifieth of his owne resurrection / being fourtie daies / with his disciples. Actor. 1.3. the holy ghost testifieth the same / whom Christ sent to his disciples vppon the day of Pentecost. Actor. 2.

44. That euerie person that is regenerate and risen againe with Christ / hath these three aforesaide witnesses in him selfe. 1. Ioh. 5.10. for Christ doth dwell in his hart by faith Epse. 3.17. and the father dwelleth with the sonne. Ioh. 14.23. and the holy ghost likewise: 1. Cor. 3.16. and that the grace of our lord Iesus Christ / and the loue of God / and the fellowship ppe of the holy ghost is with them. 2. Cor. 13.13.

45. That Christ haueinge fourty dapes after his resurrection conuersed with his disciples Acto. 1.3. ascended locally into the heauens. 1.9. which must contepne him vnto the time that all things be restored. Actor. 3.21.

That they which are risen with Christ / ascend vp spiritually with him / seeking those things which are aboue / wher Christ sitteth at the right hande of God / and that they sett their affections on heauenly things / and not on earthly things. Colosse. 3.12.

46 That Christ now being receiued into heauen / sitteth at the right hād of God / Mar. 16.9. hauing ledd captiuitie captiue / and giuen gifts vnto men. Eph. 4.8. that God hath now highly exalted him / and giuen him a name aboue euerie name that at the name of Iesus euery knee should bow / of things

in

in heauen in earth and vnder the earth. Phil. 2. 9. 10. that he hath obtained all power both in heauen and in earth. Mat. 28. 18. and hath made all things subiect vnder his feet and hath appointed him ouer all things to be the head to the church / that is his body / the fulnes of him that filleth all in all things. Ephe. 1. 22. 23.

47. That the regenerate / do sitt together with Christ Jesus in heauenly places. Eph. 2. 6 that they sitt with him in his throne as he he sitteth with the father in his throne. Reu 3. 21. that they haue power ouer nations / and rule them with a rodd of Iron. and as a potters vessell they are broaken in pieces. Reu. 2. 26. and that sitting on twelue thrones / they do iudge the twelue tribes of Israel. Math. 19. 28. which spiritually is to put all ther enemies in subiection / vnder ther feet: so that the euil one doth not touch them. 1. Johan. 5. 18. nor the gates of hell preuaile against them. Math. 16. 28. and that they are become pillars in the house of God / and goe no more out. Reuel. 3. 12.

48. That Christ Jesus being exalted at the right hand of God the father / farre aboue all principalities and powers / might / and domination / and euerie name that is named / not onely in this world / but in the world to come. Eph. 1. 21. hath receiued of his father the promise of the holy ghost / which he also shed fourth vppon his disciples / on the day of pentecost Acto. 2. 33.

49. That Christ Jesus in his resurrection / ascẽtion and exaltation / is more and rather. lord and Christ / sauiour / anoynted / and kinge then in his humiliation sufferings and death. Act. 2. 36. Phil. 2. 7. 11. for the end is more excellent then the meanes

nes/and his sufferings were the way by the which he entred into his glorie. Luc.24.16.and so by consequent the efficacie of his resurrection in the new creature/ is more noble and excellent/then the efficacie of his death in the mortification and remission of sinnes.

50. That the knowledge of Christ according to the flesh is of small profit.2.Cor.15.16.17.and the knowledge of Christs genealogie/ and historie/ is no other but that which the Devill hath as well if not better then anie man liuinge: but the knowledge of Christ according to the spirit is effectuall to saluation. which is spiritually to be grafted to the similitude of Christs birth / life / miracles/ doings/sufferings/death buriall/resurrection ascẽtion/and exaltation.Rom.6.3.6.

51. That Christ Jesus according to the flesh and historie in his doings and suffering/is a great misterie / and diuine sacrament of him self / and of his ministerie in the spirit / and of those spirituall things/which he worketh in those which are to be heires of saluation. Rom.6.3.6. Eph.2.5.6. and that spiritually he performeth all those miracles in the regenerate / which he wrought in his flesh: he healeth ther lepr̃osie/bloodie issue/blindnes/dumbnes/ deafnes/ lamenes/ palsie fever/he casteth out the devils/ and vncleane spirits/ he raiseth the dead/rebuketh the windes/ and the sea:and it is calme: he feedeth thousands with the barley loaues and fishes. Math.8.16.17.compared with Esay. 53.4.John.6.26.27.

52. That the holy ghost proceedeth from the father and the sonne/ Joh.14.26.and 16.17.that he is the eternal spirit/wherby Christ offered him self

without spot to God Heb. 9. 14. that he is that other comforter / which Christ asketh / obtaineth / and sendeth from the father. Johan. 14. 16. which dwelleth in the regenerate. 1. Cor. 3. 16. which leadeth them into all truth. 1. Joh. 16. 13. he is that anointing which teacheth them all things / and that they / haue no need that anie man teach them / but as the same anointing teacheth. 1. Jo. 2. 20. 27

53. That although ther be diuerse gifts of the spirit yet ther is but one spirit / which distributeth to euery one as he will. 2 Cor. 12. 4. 11. Eph. 4. 4. that the outward giftes of the spirit which the holy ghost powreth forth / vppon the day of pentecost vppon the disciples / in tongues and prophecy / and giftes / and healing / and miracles / which is called the baptisme of the holy ghost and fire. Acto. 1. 5. were onlie a figure of and an handleading to better things / even the most proper gifts of the spirit of sanctification / which is the new creature: which is the one baptisme. Eph. 4. 4. compared with Act. 2. 33. 38. and with Lucke. 10. 17. 20.

54. That John Baptist and Christ are two persons / their ministeries are two ministeries seuerall / and ther Baptismes are two baptismes / distinct the one from the other. John. 1. 20. Acto. 13. 25. Acto. 14. 5. Mat. 3. 11.

55. That John taught the baptisme of repentance for the remission of sinnes / baptising with water to amendment of life Math. 3. 11. thus preparing a way for Christ / and his baptisme. Luck. 3. 3. 6. by bringing men to repentance and faith in the Messias whom he pointed out with the finger / (saying) behold the lambe of God that taketh awap the sinnes of the world. Jo. 1. 31. 29. Act. 19. 4.

56. That

56. That Christ is stronger and hath a more excellent office / and ministerie then John Mat. 3. 11. that he baptiseth with the holy ghost and fire: that he cometh ād walketh in the way which John hath prepared: and that the new creature followeth repentance. Lucke. 3. 6.

57. That repentance and faith in the Messias / are the conditions to be performed on our behalfe / for the obtaining of the promisses. Act. 2 38. Joh. 1. 12. that the circumcision of the hart / mortification and the promise of the spirit / that is / the new creature / are the promises which are made to the aforesaide conditions. Deut. 30 6. Actor. 2. 38. Gal. 3. 14. 2. Pet. 1. 4. 5. which promises are all yea and Amē / in Christ Jesus. 2. Cor. 1. 20. and that in the regenerate. Galat. 3. 16.

58. That repentante and faith / are wrought in the harts of men / by the preaching of the word / outwardlie in the scriptures / and creatures / the grace of God preventing vs by the motions and instinct of the spirit / which a man hath power to receiue or reiect. Mat. 23 37. Act. 7. 51. Act 6. 10. Rom. 10. 14. 18. that our iustification before God consisteth not in the performance of the condicions which God requireth of vs / but in the partaking of the promises / the possessing of Christ / remission of sinnes / and the new creature.

59. That God the father / of his owne Good will doth begett vs / by the word of truth. Jame. 1. 18. which is an immortall seed 1. Pet. 1. 23. not the doctrine of repentance and faith which may be lost. 8. 13. and that God the father / in our regeneration / neither needeth nor vseth the helpe of anie creature / but that the father / the word and the holy ghost /

immediately worketh that worke in the soule/wher the free will of men cann doe nothing Johan.1.13.

60. That such as haue not attained the new creature / haue need of the scriptures/ creatures and ordinances of the church/to instruct them/to comfort them / to stirr them vpp the better to performe the condicion of repentance to the remission of sinnes. 2.Pet.1.19 1.Cor.11.26.Eph.4.12.13.

61. That the new creature which is begotten of God/needeth not the outword scriptures creatures/ or ordinances of the church/to support or help them 2.Cor 13.10.12. 1.Joh.2.27.1.Cor.1.15.16.Rom. 21.23.seeing he hath three witnesses in him selfe/the father/the word/and the holie ghost:which are better then all scriptures/or creatures whatsoever.

62. That as Christ who was aboue the law not withstãding was made vnder the law / for our cause: so the regenerate in loue to others/ cã ãd will doe no other/ thẽ vse the outward things of the church: for the gaininge and supporting of others and so the outward church and ordinances / are alwaies necessarie/for all sorts of persons whatsoever. Mat 3.15.28.19.20 1.Cor.8.9.

63 That the new creature although he be aboue the law and scriptures / yet he can doe nothing against the law or scriptures / but rather all his doings shal serue to the confirminge and establishinge of the law. Rom.3.31.Therfor he can neither lye/ nor steale/ nor committ adulterie/nor kill/ nor hate anie man/ or doe anie other like vnlyk action. and therfor all like vnlyk libertinisme / is contrarie to regeneration/detestable/ and damnable.Rom.6.15. 16.18.2.Pet.2.18.19.John.5.18.

64.That the outward church visible/consistes of

penitent

penitent persons onely/ and of such/as beleeuing in Christ/ bring forth fruites worthie amendment of life. 1. Tim. 6. 3. 5. 2. Tim. 3. 1. 5. Act. 19. 4.

65. That the visible church is a mistyrall figure outwardlie/ of the true/ spirituall invisible church: which consisteth of the spirits of iust and perfect men onlie/ that is of the regenerate. Reu. 1. 20. compared with. 21. 2. 23. 27.

66. That repentance is the change of the minde from evill / to that which is Good. Mat. 3. 2. a sorrow for sinne committed / with a humble hart for the same: and a resolution to amend/ for the time to come: with an vnfained indevour therin. 2 Cor. 7. 8. 11. Esay. 1. 16. 17. Jer. 31. 18. 19.

67. That when we haue done all that we can we are vnprofitable seruants/ and all our righteousnes is as a stayned clothe. Luce 17. 10. and that we can onely suppresse and loppe of the brāches of sinnes/ but the roote of sinne we cannot plucke vp / out of our hartes. Jer. 4. 4. compared with Deut. 30. 6. 8.

68. That faith is a knowledge in the minde of the doctrine of the law / and gospell / conteyned in the prophetical/ and apostalical scriptures of the old and new testament: accompanyeing repētance with an assurance that god through Christ / will performe vnto vs his promises of remission of sinnes/ and mortification/ vppon the condition of our vnfained repentance/ and amendment of life. Rom. 10. 13. 14. 15. Act. 30. 32. and Act. 2. 38. 39. Heb. 11. 1. Mar. 1. 15

69. That all penitent and faithfull Christians are brethrē in the communion of the outward church/ wherso euer they liue/ by what name soeuer they are knowen/ which in truth and zeale/ follow repentance and faith / though compassed with neuer so many

manie ignorances and infirmities: and the salute them all with a holie kisse / being hartilie grieved that wee which follow after one faith/ and one spirit/ one lord/ and one God/ one bodie/ and one baptisme/ should be rent into so manie sects/ and schismes: and that only for matters of lesse moment.

70. That the out ward baptisme of water/ is to be administred onelp vppon such penitent and faithfull persons as are (aforesaid) and not vppon innocent Infants/ or wicked persons. Mat. 3. 2. 3. compared with. Mat. 28. 19. 20. and Joh. 4. 1.

71. That in Baptisme to the penitent person/ and beleeuer/ ther is presented/ and figured/ the spirituall baptisme of Christ/ (that is) the baptisme of the holy ghost / and fire: the baptisme into the death and resurrection of Christ: euen the promise of the spirit / which he shall assuredly be made partaker of/ if he continue to the end. Gal. 3. 14. Math. 3. 11. 1. Cor. 12. 13. Rom. 6. 3. 6. Coloss. 2. 12.

72. That in the outward supper which onelp baptised persons must partake / ther is presented and figured before the eyes/ of the penitent and faithfull/ that spirituall supper/ which Christ maketh of his flesh and blood: which is crucified and shed for the remission of sinnes (as the bread is broken and the wine powred forth) and which is eaten and drunken (as is the bread and wine bodily) onely by those which are flesh/ of his flesh/ and bone of his bone: in the communion of the same spirit. 1. Cor. 12. 13. Reu. 3. 20. compared with. 1. Cor. 11. 23. 26. Joh. 6. 53. 58.

73. That the outward baptisme/ and supper do not confer / and conuey grace and regeneration to the participants/ or communicants: but as the word

preached they serue onely to support and stirr vp
the repentance / and faith of the communicants t
Christ come / till the day dawne / and the day sta
arise in ther harts. 1. Cor. 11.26. 2. Pet. 1.19. 1. C
15.58.

74. That the sacraments haue the same vse th
the word hath: that they are a visible word / a
that they teach to the eye of them that vnderstan
as the word teacheth the eares of them that ha
eares to heare. Pro. 2.12. and therfore as the wo
appertaineth not to Infants / no more do the s
craments.

75. That the preaching of the word / and minist
rie of the sacraments / representeth the minister
of Christ in the spirit: who teacheth baptiseth / a
seedeth the regenerate / by the holie spirit inwar
lie and invisiblie.

76. That Christ hath sett in his outward church
two sorts of ministers: viz. some who are calle
pastors / teachers or elders / who administer in th
word and sacraments. and others who are calle
Deacons / men and women: whose ministerie is /
serue tables and wash the saints feet. Actor. 6.2.
Phil. 1.1.1. Tim. 3.2.3.8.1 1. and Chap. 5.

77. That the seperating of the impenitent / fro
the outward comunion of the church / is a figu
of the eternal reiection / and reprobation of the
that persist impenitent in sinne. Reue. 21.27. an
22.14.15. Math. 16.18. and. 18.18. John. 20.2
compared with. Reu. 3.12.

78. That none are to be seperated from the ou
ward communion of the church but such as forsa
ke repentance / which deny the power of God li
nes. 2. Tim. 3.5. and namely that sufficient admo
nitio

nition goe before / according to the rule. Math. 18. 15.18. and that none are to be rejected for ignorance or errors / or infirmities: so long as they retayne repentance and faith in Christ. Rom. 14. and. 1. Thessa. 5. 14. Rom. 16. 17. 18. but they are to be instructed with meekenes: and the strong are to beare the infirmities of the weake: and That we are to support one another through loue.

79. That a man may speake a word against the sonne/ and be pardoned/ (that is) a man may err in the knowledge of Christs history; and in matters of the outward church / and be forgiuen: doing it in an ignorant Zeale: but he that speaketh a word against the holie gost. (that is) that after illumination forsaketh repentance and faith in Christ/ persecuting them/ trampling vnder foot the blood of the couenant: returning with the dogg to the vomitt: that such shall neuer be pardoned / neither in this world / nor in the world to come. Math. 12. 31. 32. compared with Hebr. 6. 4. and Chap. 10. 26. 29. 2. Pet. 2. 20. 22.

80. That persons seperated from the comunion of the church/ are to be accounted as heathens and publicans. Math. 18. and that they are so far to be shunned / as they may pollute: notwithstanding being readie to instruct them / and to relieue them in ther wants: seeking by all lawfull meanes to winne them: considering that excomunication is onely for the destruction of the flesh/ that the spirit may be saued in the day of the lord. 1. Cor. 5. 5. 11. Math. 11. 19. Lucke. 15. 1. 2.

82. That ther is no succession in the outward church/ but that all the succession is from heauen/ and that the new creature onely / hath the thing

signified/ad substance: wher of the outward church and ordinances/are shadowes. Colo. 2. 16. 17. and therfor he alone hath power/and knoweth aright/ how to administer in the outward church / for the benefitt of others. John. 6. 45. yet God is not the God of confusion/but of order: and ther forewe are in the outward church / to draw as neare the first institution as may be / in all things. 1. Cor. 14. 33. therfore it is not lawfull for euery brother to administer the word and sacraments. Ephes. 4. 11. 12. compared with. 1. Cor. 12. 4. 5. 6. 28. 29.

82. That Christ hath sett in his outward church the vocation of maister and seruant / parents and children/husband and wyfe. Eph. 5. 22. 25. Chap. 6. 1. 4. 5. 9. and hath commaunded euerie soule to be subiect to the higher powers. Rom. 13. 1. not bicause of wrath onlie but for conscience sake. vers. 5 that wee are to giue them ther dutie: as tribute/ and custome/ honour/ and feare/not speaking euil of them that are in authoritie. Jude. vers. 8. but. praying and giuing thankes for them/ 1. Tim. 2. 1 2. for that is acceptable in the sight of God euen our sauiour.

83. That the office of the magistrate/is a disposition or permissiue ordinãce of God/for the Good of mankinde: that one man like the bruite beasts devoure not another. Rom. 13. and that iustice and ciuilitie/ may be preserued amonge men: and that a magistrate may so please God in his calling/ in doing that which is righteous and iust/ in the eyes of the lord/ that he may bring an outward blessing/ vppon himselfe his posteritie and subiects. 2. kin. Chapter. 10. vers. 30. 31.

84. That the magistrate is not by vertue of his office

office to meddle with religion / or matters of conscience / to force and compell men to this or that forme of religion / or doctrine: but to leave Christian religion free / to euery mans conscience / and to handle onely ciuil transgressions. Rom. 13. iniuries and wronges of man against man / in murther / Adulterie / theft etc. for Christ onelie is the king / and lawgiuer of the church and conscience. Jas. 4. 12.

85. That if the magistrate will follow Christ / and be his disciple / he must deny him self / take vp his crosse / and follow Christ: he must loue his enemies and not kill them / he must pray for them / and not punish them / he must feed them and giue the drinke / not imprison them: banish them: dismember them / and spoyle their Goods: he must suffer persecution and affliction with Christ / and be slaundered / reviled / blasphemed / scourged / buffeted / spitt vpon / imprisoned and killed with Christ: and that by the authoritie of magistrates / which things he cannot possiblie doe / and retayne the reuendge of the sword.

86. That the Disciples of Christ the members of the outward church / are to Judge all ther causes of difference / among them selues: and they are not to goe to law / before the magistrates. 1. Cor. 6. 1. 7. and that all ther differences must be ended by (yea) and (nay) without an oath. Math. 5. 33. 37. Jam. 5. 12.

87. That the Disciples of Christ / the members of the outward church / may not marrye / anie of the prophane / or wicked / Godles people of the world / but that euerie one is to marrie in the lord. 1. Cor. 7. 39. euerie man one onely wyfe / and euerie woman one onely husband. 1. Cor. 7. 2.

88. That parents are bound/to bring vp their children in instruction / and information of the lord. Eph. 6. 4. ād that they are to prouide for their familie: otherwise they denie the faith/ and are worse then Infidels. 1. Tim. 5. 8.

89. That notwithstanding if the lord shall giue a man anie speciall calling/as Simon/and Andrew: James/ and John: then they must leaue all/ father/ shipp/ netts / wife/ children/ yea/ and life also to follow Christ. Luk. 14. 26. Math. Chap. 4. 18. 20.

90. That in the necessities of the church/ and poore brethren/all things are to be common. Acto. 4. 32. yea and that one church is to administer to another in time of need. Galat. 2. 10. Actor. 11. 30. 1. Cor. 4. 8. and. 9. Chap

91. That all the bodies of all men that are dead/ shall by the power of Christ be raised vp / out of his owne proper seed / as corne out of the seed rotting in the earth. 1. Cor. 15.

92. That these which liue in the last day shall not die/ but shall be changed in a moment: in the twinckling of an eye / at the last trumpett. 1. Cor. 15. 25. for the trumpe shall blow/ād the dead shall be raised vp incorruptible / and we shall be changed/not in substance but in qualities: for the bodies shall rise in honour/in power/in incorruption/and spirituall: being sowen in dishonour/in weakenes/ in corruption/ and naturall. 1. Corinth. 15. 42. 44.

93. That the bodies being raised vp / shall be ioyned to the soules / wherto formerlie they were united: which till that time were preserued in the handes of the lord. Reu. 6. 9. Job. 19. 25. 27.

94. That it is appointed to all men that they shall

ball once dye / and then cometh the iudgement
eb.9.27. and that the change of them that liue on
e earth at the last day/shall be as it were a death
nto them 1.Cor.15.52.1.Thessa.4.15.17.

95. That ther shall be a generall/and vniuersall
ay of Iudgment / when euerie one shall receiue
cording to the things that are done in the flesh/
whether they be Good or evill.1.cor.5.10.Act.17.31

96. That of that day/ and hower knoweth no
man: no not the Angells in heauen / neither the
onne himself/but the father onely.Mar.13.32.

97. That Christ Iesus that man/shall be iudge
n that day. Actor.17.31.that he shall come in the
loudes with glorie: and all his holie angels with
im.Mat.25. with a showte and with the voyce of
he Archangell / and with the trompe of God.
1.Thessa.4.16.and he shall shall sit vppon the thro-
e of his glorie: and all nations shall be gathered
before him: and he shall seperate them one from a-
nother / as a sheephard seperateth the sheep from
he goates / setting the sheep on his right hand and
he goates on the left. Mat.25.

98. That the king shall say to the sheep the rege-
nerate/ which are on his right hand: come yee bles-
sed of my father / in herit the kingdome prepared
for you before the foundation of the world: and it
shall be performed accordinglie. Math 25.

99. That the king shall say to them on his left
hand/the goates/the wicked ones/depart from me/
yee cursed into euerlasting fire / prepared for the
Devill and his angells. and it shall be accompliſ-
hed accordinglie. Mat.25.

100. That after the Iudgement ended and ac-
complished/and the last enemie that is death being

put vnder the feet of Christ / then the sonne him
selfe shall deliuer vp the kingdome into the hande
of the father / and shall be subiect vnto him /
that subdued all things vnto him /
that God may be all in all.
1.Cor.15.24.28.

FINIS.

The laſt booke of Iohn Smith,

Called the retractation of his errours, and the confirmation of the truth.

If any man be in Chriſt let him be a new creature. 2.Cor.5.17. For they that are Chriſtes, haue crucified the fleſh with the affections and the luſtes. Gal.5.14.

I Am not of the number of thoſe men, which aſſume vnto them ſelues ſuch plenarie knowledge and aſſurance of ther wayes, and of the perfection and ſufficientie therof, as that they peremptorily cenſure all men except thoſe of their owne vnderſtanding, and require that all men vppon payne of damnation, become ſubiect, and captiuate, in their Iudgement and walkinge to ther line and lebell: of which ſort are thoſe of our Engliſh nation, who publiſh in print ther proclamation againſt all churches, except thoſe of their owne ſocietie and fellowhipp: I meane the double ſeperation, maiſter Hainſworth, and maiſter Helwys. although the one more neare the truth, then the other: neither is my purpoſe in this my writinge to accuſe and condemne, other men, but to cenſure and reforme my ſelfe: If I ſhould walke with either of the double ſeperation, I muſt from the perſwaſion of myne owne alone, perfect reformation re-

 proue

prous all other / and reiect them as short of that marke wherto I were come: and I must stutt my eares from hearinge anie instruction which others may affoord mee: for this is the Quintessence of the seperation / to assume vnto themselues a prerogatiue to teach all men / and to be taught of no man. now I haue in all my writings hithertoe / receiued instruction of others / and professed my readines to be taught by others / and therfor haue I so oftenn tymes beene accused of inconstancie: well / let them thinke of mee as they please / I professe I haue changed / and shall be readie still to change / for the better: and if it be ther glorie to be peremptorie and immutable / in their articles of Religion / they may enioye that glorie without my envie / though not without the grief of my hart for them: The articles of Religion which are the ground of my salvation / are these / wherin I differ frō no Good Christian: that Jesus Christ the sonne of God / and the sonne of Marie / is the Anoynted, king / Priest / and Prophett of the church / the onelie mediator of the new Testament / and that through true repentance and faith in him who alone is our saviour / wee receiue remission of sinnes / and the holie ghost in this Ipse / ād there-with all the redemption of our bodies / and everlastinge life in the resurrection of the bodie: and whosoever walketh accordinge to this rule / I must needs acknowledge him my brother: yea / although he differ from me in diuers other particulars: And howsoever in the daies of my blinde Zeale / and preposterous Imitation of Christ / I was somewhat lavish in censuringe and Judgeinge others: ād namely / in the waie of seperation called Brownisme;

isme) yet since haueing been instructed in the way of the lord more perfectly/and findinge my errour therin/ I protest against that my former course of censuringe other persons/ and especially for all those hard phrases/ wherwith I have in any of my writings/ inveighed against either England or the seperation. for England although I cannot with anie Good conscience/acknowledge the wicked ones mingled with the Zealous professors in one congregation/ to be the true outward/ visible church/which Christ and his Apostles/at the first instituted: which consisted ouely of penitent persons and beleeuers: yet therfore to say that the Zealous professors them selues are Antichristians/ is a Censure such as I cannot iustifie/before the lord who is my Judge in my conscience. And therfore I vtterly revoke and renounce it. Againe howsoever I doubt not but itt is an errour of the forward professors of the English/chnrches/to be mingled with the open wicked/in the supper of the lord/as they daylie are/ seeing therin they do transgresse the first institution/ of Christ/ who ate his supper onely with the eleuen/ (for Judas departed so soone as he had receaved the soppe ef the Passe over:) yet I Cannot therfore conclude the saide forward professors/vnder the same Judgement/ or fellowshipp of synne/with the wicked ones with whome they pertake the supper: Yearather. I do also renounce that evil and perverse Judgement which I have pronounced in my writings/ in this particular acknouwledgeing my error therin: further I must needs abouch that the Bisshoppes of the land/ greevously synne against God: and the forward Professors/in rulinge them so rigorously/

vrgeing

proue all other / and reiect them as short of that marke wherto I were come: and I must shutt my eares from hearinge anie instruction which others may affoord mee: for this is the Quintessence of the seperation / to assume vnto themselues a prerogatiue to teach all men / and to be taught of no man. now I haue in all my writings hithertoe / receiued instruction of others / and professed my readines to be taught by others / and therfor haue I so oftenn tymes beene accused of inconstancie: well / let them thinke of mee as they please / I professe I haue changed / and shall be readie still to change / for the better: and if it be ther glorie to be peremptorie and immutable / in their articles of Religion / they may enioye that glorie without my envie / though not without the grief of my hart for them: The articles of Relligion which are the ground of my salvation / are these / wherin I differ frō no Good Christian: that Jesus Christ the sonne of God / and the sonne of Marie / is the Anoynted king / Priest / and Prophett of the church / the onelie mediator of the new Testament / and that through true repentance and faith in him who alone is our saviour / wee receiue remission of sinnes / and the holie ghost in this lyfe / ād there-with all the redemption of our bodies / and everlastinge life in the resurrection of the bodie: and whosoeuer walketh accordinge to this rule / I must needs acknowledge him my brother: yea / although he differ from me in diuers other particulars: And howsoever in the daies of my blinde Zeale / and preposterous Imitation of Christ / I was some what lavish in censuringe and Judgeinge others: ād namely / in the waie of seperation called Brownisme)

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with anie Good conscience/acknowledge the wic-
ked ones mingled with the Zealous professors in
one congregation/ to be the true outward/ visible
church/which Christ and his Apostles/at the first
instituted: which consisted onely of penitent per-
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they daylie are/ seeing therin they do transgresse
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they partake the supper: Yearather. I do also ren-
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I have pronounced in my writings/ in this par-
ticular acknowledgeing my error therin: further
I must needs abouch that the Bisshoppes of
the land/ greevously synne against God: and the
forward Professors/in rulinge them so rigorously/
vrgeing

vrgeing ther subscription Canons/ and Ceremonies vppon mens consciences / vppon payne of excomunication deposition/ silence/imprisonmēt/ banishment/and the like penalties:and that therin they sitte as Antichrist / in the temple of God/ which is the conscience. Yet therfore to say that all the professors. of the lāde/whether preachers orothers that remaine vnder ther Jurisdiction/do submitt vnto the beast and receiue his marke / that I dare not avouch and Justifie as I haue done/ for I doubt not but manie touch none of their vncleane things: but onely submitt to Christ so farr as they are inlightened: and if a synne of ignorance make a man an Antichristian/ then I demaunde wher shall wee finde a Christian: In these three perticulars especially haue I transgressed against the professors of the English nation: Generally all those bitinge and bitter words / phrases / and speeches/vsed against the professors of the land/ I vtterly retract and revoke / as not being of the spirit of Christ but of the Disciples/who would haue called for fire and brimstone from heaben / which Christ rebuketh. Particularly/ that booke against maister Bernard. wherin Maister Marbury/ Maister White / and others are mentioned / and cruelly taxed: I retract not for that it is wholly false/but for that it is wholly censorious and criticall:and for that therin the contention for outward matters/ which are of inferiour note/hath broken the rules of loue and charitie/which is the superiour law:now for the seperation I cannot/nor dare [illegible] conscience before the Judge of the whole not in my [illegible] worlde Justifie my writings and dealings against them:for the truthe of the matter I doubt not/but

it

t is on my side: but the manner of writing is that alone wherin I haue failed: for I should haue with the spirit of meekenes instructed them/ that are contrarie minded/ but my wordes haue bene stout/ and mingled with gall: and therfore hath the lord repaied me home full measure into my bosome for according to that measure/ wherwith I measured/ hath it bene measured againe vnto mee: by maister Clifton/ especially by maister Hainsworth and maister Bernard the lord lay none of our synnes/ to the charge of ante of vs all/ but he of his mercy passe by thē: for my part the lord hath taught me therby/ for hearafter shall I sett a watch before my mouth/ that I synne not againe in that kinde and degree. for maister Hainsworth booke I acknowledge that I erred in the place of the candelstick and Altar: but that of the Altar/ is not maister Fenners error with me but mine rather with him. for other things namely the chiefe matter in controuersie I hold as I did: yea which is more I say that although it be lawfull to play preach/ and sing out of a booke/ for all peniteut persons/ yet a man regenerate is aboue all bookes and scriptures what soeuer/ seing he hath the spirit of God within him/ which teacheth him the true meaninge of the scriptures/ without the which spirit the scriptures are but a dead letter/ which is perverted and misconstrued/ as we see at this day/ to contrary ends/ and sences: and that to bind a regenerate man to a booke in playinge/ preachinge or singeinge/ is to sett the holy ghost to schoole/ in the one as well as in the other. for the other question of elders with maister Hainsworth/ and of Baptisme with maister Clifton/ and the two testaments/ I hold as I did/

and

and therin I am persuaded I haue the truthe: I
anie man say why then doe you not answere th
bookes written in opposition/ my Answere is / m
desire is to end controversies among Christians ra
ther then to make and mainteyne them / especiall
in matters of the outward church ād Ceremonies
and it is the grief of my hart that I haue so long
cumbred my self / and spent my time therin: and I
professe That difference in Judgement for matte
of circumstance / as are all things of the outward
church/ shall not cause me to refuse the brotherhood
of anie penitent and faithfull Christian whatsoever.
And now from this day forward do I putt an end
to all controversies and questions / about the out-
ward church and ceremonies with all men; and re-
solue to spēd my time/ in the mayne matters wher-
in consisteth salvation. without repentance / faith/
Remission of synne / and the new creature ther is
no salvation. but ther is saluation without the tru-
the of all the outward Ceremonies of the outward
church. if anie man say you answer not/ because you
cannot/ I say to him that I am accounted one that
cannot answere / is not my synne / but to spend my
time in a full Answere of those things of the out-
ward church which I am bound to employ better/
(necessity calling vppon me) would be my synne: and
so I had rather be accounted vnable to Answere
then to be found in synne against my conscience. A-
gaine if I should answere / it would breed further
strife among Christians. further we haue no mea-
nes to publish our writings. but my first āswere sa-
tisfieth my conscience / and so I rest haueing peace
at home in this point. but now to come to maister
Hewys his seperation/ against which I haue done
nothing

nothing in writing hitherto/notwithstanding I am now bound in conscience to publish an Apologie of certaine imputations cast vppon me by him in his writings as first the synne against the holy ghost/ bicause I haue denied some truth which once I acknowledged/ and wher with I was inlightened. then this can ther be no more grievous imputation cast vppon anie man/ then this can ther be no higher degree of censuringe: what shall I say here for my Apologie/ shall I say that my hart yet appertayneth to the lord/ that I daylie seeke mercie and aske forgiuenes/ that I labour to reforme my self wherin I see my errour/that I continuallie search after the truth ād indevour my selfe to keep a Good conscience in all things/but this happily will not satisfie maister Helwis/ well/ let vs examine the poynts wherin I Haue forsaken the truth: Succession is the matter wherin I hold as I haue written to maister Bernard/ that succession is abolished by the church of Rome/ and that ther is no true ministery deriued from the Apostels through the church of Rome to England/ but that the succession is interrupted and broken of: Secondly I hold as I did hould then/succession being broken of and interrupted/it may by two or three gathered together in the name of Christ/ be renewed and assumed againe: and hearin ther is no differēce betwixt maister Helwis and me. Thirdly maister Hel. saith that although ther be churches alreadie established/ ministers ordained/ and sacraments administred orderly/ yet men are not bound to Joyne to those former churches established/ but may being as yet vnbaptized baptise them selues(as we did) and proceed to build churches of them selues/disorderly(as I take

it)

it) Herin I differ from maister Helwis / and therfor he saith I haue sinned against the holy ghost. bicause I once acknowledged the truth (as Mr. Helwis calleth yt:) here I. answer. 3. things 1. I did never acknowledge it. 2. it is not the truth. 3. though I had acknowledged it / and it were a truth / yet in denying it I haue not synned against the holie ghost. first I did never acknowledge yt / that it was lawfull for priuate persons to baptise / when ther were true churches and ministers / from whēce we might haue our baptisme without synne / as ther are 40. witnesses that can testifie: onlie this is it which I held / that seeing ther was no church to whome wee could Ioyne with a Good conscience / to haue baptisme from them / therfor wee might baptise our selues: that this is so the lord knoweth my conscience witnesseth / and maister Helwis him self will not deny it. secondly it is not the truth that two or three priuate persons may baptise / whē ther is a true church and ministers established whence baptisme may orderlie be had: For if Christ himself did fetch his baptisme from Iohn / and the gentills from the Iewes baptised / and if God be the God of order and not of confusion / then surelie wee must obserue this order now / orels disorder is order / and God alloweth disorder. for if Mr. Helwis positiō be true / that eyther two or three / that see the truth of baptisme may beginne to baptise / ād need not Ioyne to former true churches / wher they may haue ther baptisme orderly from ordained ministers: thē the order of the primitiue church / was order for them and those times onely / and this disorder will establish baptisme of priuate persons / yea of women from hence forth to the worldes end / as Mr.

Helwis

Helwis his ground doth evidently affoord to him that will scāne it. Thirdly though I had acknowledged that assertion of Mr. Hel. and it were the truth/and I now forsake it/ it doth not ther vpon follow/that a man sinneth against the holie ghost: for I demaund may not a man forsake a truth vppon a tēptation/ and obteyne remission vppon repentance/ did not Peter so in denying Christ / did not David so ād continued impenitēt/till the childe was borne after adulterie/ with Bethshabe. A man therfore that vppon a temptatiō forsaketh a knouwen truth/may repent and receiue mercys/ further may not a māsas he supposeth)vppon force of argument/yeeld from the knowne truth to error for consciēce sake/ haue all those sinned against the holy ghost that haue seperated from England/ and are returned againes. Certainly Mr. Hel: her in erreth not a litle/and breaketh the bonde of charitie a boue all mē that I ever read or heard in vttering so sharpe a Censure vppon so weake a ground: Besides the synne against the holy ghost is not in outward Ceremonies/ but in matter of substance/which is the knowledge of the truth. Heb. 6 10. namely a forsaking of repentance and faith in Christ/ and falling to prophanenes and Paganisme: for I hold no part of savinge righteousnes to consist in outward ceremonies: for they are onely as a Crutch for the lame/and weake to walke with all till they be cured. concerning succession briefly thus much: I deny all successiō except in the truth: and I hold wee are not to violate the order of the primitiue church/ except Necessitie vrge a dispensation: and therfore it is not lawfull for euery one that seeth the truth to baptise / for then ther might

be as manie churches as couples in the woꝛld and none haue anie thinge to doe with other: which breaketh the bonde of loue and Bꝛotherhood in churches / but in theſe outward matters I dare not anie moꝛe contend with anie man but deſire that we may follow the truth of Repentance/faith and regeneration/ād lay aſide diſſention/ foꝛ mint Comine/ and Annis ſeed. Another imputation of Mr. Hel. is concerninge the fleſh of Chꝛiſt: wherto I ſay: that he that knoweth not/that the firſt and ſeconde fleſh of an Infant in the mothers wombe are to be diſtinguiſhed / knoweth not yet the gꝛoundes of Nature and naturall reaſon. I affirmed concerning Chꝛiſt that his ſecond fleſh/that is his nouriſhment he hadd from his mother / and that the ſcriptures are plaine foꝛ yt: but concerninge the firſt matter of Chꝛiſt fleſh wherte it was I ſaide thus much: That although I peeld yt to be a truth in nature that he had it of his Mother Mary / yet I dare not make itt ſuch an Article of fayth as that if anie man will not conſent vnto it I ſhould therfoꝛe refuſe bꝛotherhood with him. ād that the ſcriptures do not leadvs (as farr as I conceiue) to the ſearchinge of that point/ wherof Chꝛiſt naturall fleſh was made: but that wee ſhould ſearche into Chꝛiſts ſpirituall fleſh/ to be made fleſh of that his fleſh and bone of his bone / in the communion and fellowſhipp of the ſame ſpirit. That this was my ſpeech ād the ſomme of my aſſertion concerning this point I call the loꝛd ād all that hard/ as witneſſes: wherby appeareth/ Mr. Helwis his partiality in repoꝛting this perticular. Concerning a ſecret imputation / which Mr. Helwis by way of intimation ſuggeſteth as though I had

received

ceiued much helpe of maintenãce from his com-
any or from that company of english people that
ame over together out of the north parts with
e/ I affirme thus much: that I never receiued of
hem all put together the value of fortie shillings
my knowledge since I came out of England:
nd of Mr. Helwis not the value of a penny: but
is well knowne to Mr. Helwis / and to all the
ompanie/ that I haue spent as much in helping
he poore as Mr. Hel. hath done. and it is not
nowne that Mr. Hel. hath spent one penny but
I haue spent another in anie common burthen
or the relieving of the pore. All that euer Mr. Hel.
an say / is that when I was sicke in England at
Bashforth I was troublesome and chargeable to
im: wherin I confesse his kindnes/ but I would
aue giuen him satisfaction/ and he refused it/ and
n my sicknes ther was as much brought in as I
pent. Another imputation is of some moment/
hat I should affirme Christ in the flesh to be a fi-
ure of him self in the spirit: and that men are not
much to striue about the naturall flesh of Christ/
s about his spirituall flesh: and that the contenti-
n concerning the naturall flesh of Christ / is like
he contention of the soldiers for Christs Coate.
True / this I did affirme / and this I defend as
he most excellet and confortable truth in the scrip-
ures: for who knoweth not/ that to knowe and be
made conformable to the similitude of Christs de-
th / buriall and resurrection in the mortification
f synne and the new creature/ to be made flesh of
is flesh / and bone of his bone/ spiritually in the
ellowship of one holy ãoynting/ which is Christs
piritual flesh/ who knoweth not I say that this/

is better then the knowledge of Christs natura
flesh. That Christs naturall flesh is a figure
Christs spirituall flesh is playne by Ro.6. where th
Apostle saith that we must be grafted to the simili
tude of his death buriall ād resurrection/ if his d
ath/buriall ād resurrection/be a similitude or figu
re so is his body / that died was buried and rose
gaine / the like saith the Apostle. Hebr.4.15. tha
Christ was tēpted in all things in a figure or simili
tude: but this point is also playne enough/that a
Christ miracles and doings in the flesh / with his
sufferings / are figures of those heavenly things
which he in the spirit worketh in the regenerate
he cleanseth ther leprosie / casteth out the Deuill
dryeth vpp the bloodie issue / rideth to Jerusalem
on an Asse/stilleth the windes and sea: feedeth th
multitude: for Jesus Christ is yesterday and t
day / and the same also for ever. if this be a truth
then the contention about Christ naturall flesh/ i
in comparison like to the souldiers contention fo
his Coate. It is the spirit that quickeneth the flesh
profiteth nothing saith Christ: and so I rest satis
fied in this particular.

concerning the.

The

The righteous perisheth, and no man considereth it in hart, and mercifull men are taken away, and no man vnderstandeth, that the righteous is taken away from the evill to come. Esay. 57. 1. 2.

Then I hard a voice from heauen, saying vnto me, write the dead which die in the lord are fully blessed: even so saith the spirit, for they rest from their labours and ther workes follow them Reuelation. 14. 13.

AFter a certaine time (liuing at Amsterdam) he began to practise Physicke, (knowing that a man was bound to vse the gifts that the lord had bestowed vpon him for the Good of others) in administring wherof, he vsually tooke nothing of the poorer sort: and if they were rich, he tooke but halfe so much as other Doctors did: excepting some who being well able and well minded, vrged more vppō him: some demaunding of him why he tooke no more, alleadging, that he must pay his house-rent mantayne his wyfe and children: he answered, you must giue me leave herin to vse my con-

science. moreouer he was so mindefull, and so carefull for the poore: that he would rather liue sparingly in his house/(or as we say) neglect himself/his wife/ and children then that anie should be in extremitie. vppon a time seing one slenderly apparelled / he sent them his gowne / to make them clothes/it being refused/ saying that ther wãts was not so great as he supposed) he answered / that if they did refuse it the fault should be vppon themselues / for he was willing to giue it/ and that it was but his dutie: according to that speech in the gospell/he that hath two Coates/ let him part with him that hath none. so that he was well beloued of most men/and hated of none/ saue a few of our English nation / who had nothing against him/but that he differed from them / in some poynts of religion/ notwithstanding he would beseech the lord to open their eyes to see better / and to forgiue them their sinnes: and he was readie to helpe anie of them as occasion was offered him. Thus liuing vprightly

in

in the light of all men / being both paynfull ād carefull to doe Good to all / for soule and bodie / according to his abilitie: It pleased the lord at the lēgth / to visit him with sickness / and with a disease wherby he perceiued that his life should not long continue / yet remayning about seaven weaks / during the which space / he behaued himself Christian like: examining his lyfe / confessing his synnes / praying for patience / hauing alwaies confidence in the mercy / and favour of the lord / towards him in the end. A day or two before his death / the brethren hauing recourse vnto him / and some of them remayning by him / he vttered these speaches: concerning the church of England / the Seperation / and Mr. Helwis / saith he / I do confesse my grievous sinnes and corruptions / in the manner of my carriage towards thē in words / ād writings: but as for the poynts of controversie betwixt vs / I am perswaded I had the better of them: and as for my fayth saith he as I haue taught and written / so I

now hold: that the gospell hath two parts: the promise on Gods behalfe, and the condition on our behalfe; The promise is forgiuenes of synnes, and the spirit of regeneration; wherin wee can do nothing but must be meere patients: the condition, wherin we must be coworkers with the lord is to turne from our syns, and to beleeue his promises, he preventing vs with his grace: the which if we faithfully doe, then saith he the lord will performe his promise vnto vs, wherin in some measure I haue done my indeuour vnfainedly, yet I confesse I haue beene and am to short therin, but for my weaknesse and wants I flie to the abundant mercy of the lord, who will help those, which seeke vnto him: and If you know anie better, I beseech you instruct mee before my death, and if I liue (saith he) I will walke with no other people, but you, all my daies: he desired his wyfe also so to doe, being perswaded that shee would: and wished that his children should remayne with vs, praying vs to in

forme them wherin we saw them do a-
misse: And as for him self he did now de-
sire nothing but that the lord would ta-
ke away his synnes/and purge his hart
and then he weere fitt for him: and being
desired that if the lord did let him feele it/
while he were able to speake/that he wo-
uld manifest it vnto vs for our Comfort/
which he promised to doe/saying that if
the lord would vouch safe that mercy/it
might be a testimonie to the whole world
so resting vnder the hand of God way-
ting his Good pleasure/one comminge
vnto him/ād asking how he did: I way-
te for death (saith he) for death/but saith
shee I hope you looke for another com-
fort/first/I meane (saith he) the death of
my synnes. after complayning of his
syns/one of the brethren alleadging vnto
him the words of the prophet/wher he
saith that the lord will not despise the
broken in hart/no said he/for I know he
is a mercifull God/and I seeking vnto
him I know he will seeke me with the
prodigall childe. Another saying vnto
 him

him I hope you shall do well I trust you appertaine to the lord / yes said he I do appertaine vnto him / for I seeke him / and I runn not from him / alleadging the wordes of the prophet / where he saith seeke my face / my hart answered I will seeke thy face: Another comming vnto him / said we must part from you / he said he wee shall never part / for we are all of one spirit / but shee said I meane with your bodie / he answered / lett that goe / let that goe / shakinge his hand / the same person having a sadd and heavy countenãce / he said why do you weep ãd breake my hart / but saith she I weepe not / he answered her / but some come vnto me weeping / I pray you let vs depart comfortably / and weep not as those / that are without hope. Afterword calling his childrẽ to him as Jacob did his sonnes / a litle before his death he began to instruct them in the principles of religion / teaching them that ther is one God creator of all things / one lord Jesus Christ in whom alone salvation consis-

teth;

teth; one holy spirit / one fayth / one Baptisme / manifesting that the baptisme of infants was vnlawfull. and demaunding of his children / whither they had rather that he should die or liue / they weeping said / that he might liue / If I liue saith he I must correct you / and beat you but you must knowe that I do it not bicause I hate you / but bicause I loue you: even as now the lord chasteneth me / not bicause he hateth me / but for that he loueth me. The brethren thus speaking priuately among them selues he said I pray you brethren speake vpp / that I may learne also. And one asking him a question being a straunger which tended to strife / he would not permitt an answere / bicause said he I desire to heare no contention now / being desirous to end strife and contention in whom soeuer he perceiued it to be. wherby he shewed himself to be of the number of those which are the blessed children of God / as Christ pronounceth the peace makers to be. Math. 5. in the night before his death

ath some waking with him / he desired them to raise vp some speach of comfort vnto him / it being ãswered that he knew all things / which wee could say vnto him / he answered / that is not it / for whē the lord offereth me anie thing I speake; and when he doth not I am silent: and speaking of the fruite of the Countrie that it was some cause of deseases / correcting himself / I thinke saith he it is but an Idle speach / so carefull he was not to speake vainlie: After wards awaking out of a slumber / asked wher are the brethren / we comeing vnto him he said / come let vs praise the lord / let vs praise the lord he is so gratious and Good vnto me / yea he dealeth wonderfully / mercifully with me: his wyfe then asking him saying haue you obtained your desire / no said he but he maketh me able to beare all that he layeth vppon me / and to passe through it; being answered that it was the performance of Gods promise / who will lay no more vppon his / then thy are able to beare: it is true saith he /

for

for I finde the scriptures so true by experience as can be In the morning being asked if wee should praise God/for that he had giuen him strength And ability to passe that night / yes saith he let vs praise his name / and though I cannot be the mouth/yet I will be the eare:and let vs come before the lord with an vpright hart for that is wel pleasing vnto him. so drawing neerer vnto his end at length he lifting vp his hands/ said/ the lord hath holpen me / the lord hath holpen me/his wyfe asking him if he had receiued his desire/yes said he I praise the lord / he hath now holpen me and hath taken away my sinnes and not long after stretchinge forth his hands / and his feet/he yeelded vp the ghost: wherby his life and death being both correspondent to his doctrine/it is a great meanes both to comfort vs/ and to confirme vs in the the truth.

The eye andeare witnesses of these things are the brethren.

FINIS.

Errata.

1. Ar for. Esay. 22. 73. read. 22. 13.
2. Ar. for. pluratie read/ Pluralitie.
3. Ar. for. 15. vers. read to-15. v/
all so for. 78. 23. read. 18-21.
4. Ar. for. 22. read 21.
5. Ar. for. Rom. 2. read. Rom. 1.
6. Ar. for. 77. read. 17.
11. Ar. for. virse. 14. read. 24.
12. Ar. for. vers. 15. read. 25.
allso for. Gen. 1. 27. read. Gen. 2. 21. 22.
14. Ar. for. libertie red. habilitie.
18. Ar. for. Heb. 11. read. Heb. 12.
22. Ar. for. 15. vrs. read to-15. vrs.
23. Ar. for. 33. vers read. 33. Chap.
24. Ar. for. Rom. 20. read. Rom. 10.
26. Ar. for. Eph. 14. read Ephe. 1.
1. Ar. for. Rom. 13. read Rom. 1. 3. v/
32 Ar. for. Eph. 2. read. Eph. 1.
45. Ar. for. Colos. 3. 12. read. Colos. 3. 1. 5.
46 Ar. for. 23. read to-23.
52. Ar. for. 17. read, 7. for. 1. Of. Joh. read. John.
54 Ar. for. Act. 14. 5. read. Act. 1. 4. 5.
59. Ar. the word Luk is left oute
61. Ar. for. Rom. read Apoklips
62. Ar. for. 28. vers read. 28 Chap.
63. Ar. for. John, read, the. 1. Epistel of John.
John. 8. 34. is left oute.
73. Ar. for. Cor. 15, 58. read. 1. Cor. 1. 5-8.
74. Ar. for. Pro. 2. read. Pro. 10.
80. Ar. for. Luk. 14. 12. read. Luk. 15. 1. 2.
82. Ar. fuid. 1. read. Jud. 8.
92. Ar. for. 52. v/ read. 25.
100. Ar. for. 28. read. 24-28.

Printer to the reder.

Sondri other falts gentle reader ar escaped/ in the printing. in words. letters poynts where of soon shal be amended. the rest help the self. by the sence. and impute not the Printers falte to the Authour. but reken, the greast mine. least his.

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22. Ar. fol. 15. b. 2s. read to-15. b. 2s.
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